

LESSONS IN **TORAH** ♪ OR ♪

PRECIOUS TEACHINGS THAT AWAKEN THE HEART
TO DIVINE SERVICE FROM THE HOLY MASTER
♪ **RABBI SHNEUR ZALMAN OF LIADI** ♪
TRANSLATED AND EXPLAINED

תּוֹרַה אָוֶר

פָּרָשָׁת תּוֹלְדוֹת

דָּבָר הַמִּתְחִיל

רָאָה רִיחַ בָּנִי

“Receiving Unlimited Blessings”

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Torah Or English translation project:

The original text of the maamarim with נקודות and punctuation is presented side by side with a phrase-by-phrase translation and explanation. The translation of the text is in **bold** whereas the commentary is in regular font. The explanations of general concepts that are not directly relevant to understanding the flow of the maamar are in footnotes.

The Goal

The main purpose of this project is to enable the reader to learn the Likutay Torah in the original. By learning the words, structure, and concepts of the maamarim, eventually they should be able to learn it by themselves in the original.

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ב"ה

Torah Or**תּוֹרָה אֹזֶר****פָּרָשָׁת תּוֹלְדוֹת****דָבָר הַמִּתְחִיל****רָאֵה רִיחַ בְּנֵי¹****דָף ב,ב – כָּא,א****“Receiving Unlimited Blessings”**

In Parshas Toldos, it describes the story of Yaakov and Eisav, the twin sons of Yitzchok and Rivka. When Yitzchok felt he was getting old he told Eisav, the older son, that he wanted to give him a special blessing, and that Eisav should prepare a meal for him. Rivka heard this and told her son Yaakov to pretend that he is Eisav so that he should receive the blessing instead. Since Yitzchok was blind at the time, Yaakov could dress like Eisav and “trick” his father into blessing him instead. When Yaakov comes, dressed as Eisav, Yitzchok smells his garments and says that it smells like Gan Eden, and proceeds to bless him. Only after Yaakov left did the real Eisav come in for the blessing, only to find out that Yaakov already received it.

The Alter Rebbe will analyze this story on a mystical level, explaining: 1- Why did Yitzchok want to bless Eisav in the first place, 2- Why did the blessing have to actually go to Yaakov, 3- Why did Yaakov have to “trick” his father in order to receive the blessing:

¹ (דָבָר הַמִּתְחִיל רָאֵה רִיחַ בְּנֵי: אֹזֶר הַתּוֹרָה עַל פְּסִוק זוּ [בָּרָאשִׁית כָּרֶךָ אַקְנָא, ב. קְנוּ, א]. תּוֹרַת חַיִם סּוּפָה פָּרָשָׁת תּוֹלְדוֹת [קְסָבָה, א]. – צִיּוֹן בְּבּוֹרָק דָרְשָׁת אַדְמוֹר.)
 נאמר ליל שבת לדרש פָרָשָׁת תּוֹלְדוֹת, כת מְרַחְשֵׁין תְּקַסְ"ה. ב' נוֹסִחָות נוֹסִפּוֹת בְּסְפַר הַמִּאָמָרִים תְּקַסְ"ה עַמּוֹד יְזֵד. נוֹסִח ג' עַם הַגָּהוֹת - אֹזֶר הַתּוֹרָה כָּרֶךָ תְּכַטְטַ, ג. כָּרֶךָ תְּהִיטַת. א. מִזְסָר עַל מְאַמָּר זוּ - דָבָר הַמִּתְחִיל זוּ בְּסְפַר הַמִּאָמָרִים תְּרֵל"ט חָלֵק אַעֲמֹד כֹּו. וּרְאֵה סְפַר עֲבוּרַת חַלְיוֹ לְא, ב.).

(א) Chapter 1

"**רָאָה רִיחַ בָּנִי פָּרִיחַ שָׂדָה אֲשֶׁר בָּרַכָּה**"
(פרק טהנו כו, כז):

"[Yitzchok said:] see the smell of my son, it is like the smell of the field that Hashem has blessed (i.e. Gan Eden)!" (Bereishis 26:27)

**לְהִבָּין, דָּהֲא יַצְחַק הַבִּין שַׁהוּא עָשָׂו, וְאֵיךְ
הַיְהָ חָשׁוֹב בְּעַינֵּיו כָּל כָּךְ?**

We have to understand: If Yitzchok thought that the person he was blessing was Eisav (and not Yaakov), then why would he be so important in his eyes to give him such a praiseworthy description (of having the smell of Gan Eden)?

גַם בְּאַמָּת אִינוּ מַוְן אֵיךְ הַיְהָ עָשָׂו בְּעַינֵּי
יַצְחַק.

Also, it isn't understood: How did Yitzchok perceive Eisav?

כִּי פָּעָם אָמַר הַכְּתוּב (פרק טה כה, כח): "כִּי צִדְּקָה
בְּפִיו", שַׁהְיָה מְרַמָּהוּ בְּשְׁאַלּוֹת - "אֵיךְ
מַעֲשָׂרֵין אָתָּה הַתְּבִנָּה כִּי";

We find that in one place the verse says "Yitzchok loved Eisav because he deceived him with his words" (ibid. 25:28), **meaning that he deceived Yitzchok of his true nature by asking him questions** in the service of Hashem, like "**how do we tithe straw** and salt to give to charity?" pretending that he was careful in serving Hashem.

It says that Yitzchok loved him for these questions, implying that Yitzchok was convinced that Eisav served Hashem.

וְפָעָם אָמַר הַכְּתוּב (שם כו, כב): "הַקְלָל קָוָל
יַעֲקֹב", וְהַיָּנוּ לְפִי שָׁאָמֵר (שם, כ): "כִּי הַקְרָה
ה' אֱלֹהֵיךְ כִּי", וַיַּדַּע שְׁעַשׂ "אֵין שָׁם שְׁמִים
שְׁגֹור בְּפִיו".⁴

But in another place the verse says: "The voice is the voice of Yaakov" (ibid. 27:22), referring to when he said "for Hashem your G-d has hastened my path" (ibid. 27:20), and

² [הנָּא בְּכַתְּבֵ יְהָדָה 1824: חַנּוּ בְּדָעַתָּה].

³ [בְּכַתְּבֵ יְהָדָה 1824 לִתְאַתְּ תִּבְאַתְּ: וְזַעַפְתָּ .. בְּפִוִּי].

⁴ (רָאָה בְּרִאַשְׁתָּה רְבָה פָּרָשָׁה סָה. פִּירּוֹשׁ רְשִׁי פְּרַשְׁתָּנוּ כו, כא).

Yitzchok knew that “Hashem’s name isn’t common in the mouth of Eisav” (Rashi on 27:21).

This showed that Yitzchok knew that Eisav wasn’t really serving Hashem, so did Yitzchok know Eisav’s real nature or not?

אֵךְ הָעֲנִין: כִּי הַנִּהְעָשׂוּ - "סֻסְפִּיחָא דְּדָבָא", פִּסְלַת הַגּוֹרָה דִּיצְחָק, שֶׁהָוָא בְּחִינַת מָעֵלָת הַזָּהָב עַל הַכְּסָף.

However, the idea will be understood as follows: Eisav is referred to as “the dross from the gold” (Zohar I 137b), meaning the “dross” of the aspect of Gevura-Severity of Hashem manifest in Yitzchok, which is the level of “the advantage of gold over silver.”

Just as raw gold has dross or impurities that need to refined out of it, so too Gevura-Severity of Holiness gives potential for unholy severity to exist, and that possibility needs to be removed.

The advantage of gold over silver is that it is a rarer commodity and shines more brightly than silver. So too, the advantage of severity in the service of Hashem, being strict and demanding on oneself in every aspect to keep everything in the Torah on the highest standard, is a tremendous level of holiness and not so easy to attain.

However, from this good type of severity it is possible to come to unholy severity, for example to feel “holier than though” and better than others because of keeping a higher standard, when in fact if one is truly keeping a higher standard for the sake of Hashem it should make a person only humbler.

וּמִפְסָלַת שָׁלוֹ יָצָא עָשׂוּ, וּרְיַשָּׁא דְּעָשׂוּ בְּעַטְפּוֹי דִּיצְחָק".

From the “dross” of this level came forth Eisav, as it says (Targum Yonasan Ben Uziel on Bereisit 50:13) that “the head of Esaiv is buried near the chest of Yitzchok.”

The fact that Eisav’s “head” is placed next to Yitzchok represents how severity of unholiness – Esaiv – derives his life from severity of Holiness – Yitzchok.

⁵ (פִּסְלַת הַזָּהָב רְאֵה זָהָר חָלֵק בְּרַכָּה, ד. חָלֵק אַלְזָ, ב.)

⁶ (תַּرְגּוּם יוֹנָתָן וִיחִי נ, יג.)

וליהבין ענין "רישא",

הנה יש י"א סממני הקטרת - חצרי
וחצפין כי [הכלבנה והלבונה, מור וקצעה
שבלת-נרע, וכרכם, הקשט, קלופה, קנמון].

והם בניגד יו"ד בתרין דמסא בותא, שהוא
החיות שבקדושה המחייב את זה
לעומת זה -

במו שיש בקדושה י' ספירות, בך יש
ממש בקליפה הארה מ' ספירות
קדושה.

אך בקדושה עשר ולא תשע, ולא י"א.
ובקליפה הוא י"א סממני הקטרת.

ובהענין: כי על ידי החיות שנמשה
בקדושה, הנה כתיב (חמ"ה ט. ז): "ועבָא
השׁמִים לְקַמְשָׁתָחִים", שהם בטלים
מחמת שמשיגים החיות שנמשך עליהם
מקודשתו יתברך.

To understand what is represented by the "head" of Esaiv being in proximity to Yitzchok:

There are eleven spices that make up the Ketores (incense) offering in the Beis Hamikdash, which are: **balm**, **onycha**, galbanum, Levona-frankincense, myrrh, cassia, spikenard, saffron, costus, aromatic bark, and cinnamon.

These eleven spices correspond to the 'Ten Crowns of Impurity,' which is the Life-force from Holiness that enlivens "the unholiness that parallels holiness."

Just like in Holiness there are Ten Sefiros, so too in Kelipa-unholiness there is actually present a Light that comes from the Ten Sefiros of Holiness.

However, in Holiness the Sefiros are "ten and not nine, ten and not eleven," whereas in Kelipa-unholiness there are eleven corresponding spices of the Ketores.

The idea behind this: Regarding the Life-force from Hashem that comes into Holiness it says "the hosts of heaven bow to You [Hashem]," since through their awareness of the Life-force from Hashem enlivening them, they surrender themselves to Hashem and dedicate themselves to Him.

⁷ (ראה ע"ז ס"ים שער יא (שער המלכים) פרק י. פרי ע"ז ס"ים שער ו (שער הקדושים) פרק ד).

⁸ (ספר יצירה בתקיילתו. וראה זהר חלק ב קפו, ב. פרדס שער א פרק ז).

מה שאין בין הקליפות, הם מגביהים את עצם בנסר כי בחוץפה.

This is not the case with unholiness, that it lifts itself haughtily like an eagle soaring high, and brazenly refuses to humble itself to Hashem its Creator.

והיינו לפי שהחיות הנמשך אליהם הוא אצלם בסוד יג' גלות, ולפיכך גם שנמשך אליהם מחיות דקדושה אין בטלים, ואדרבה מגביהים את עצם בנסר כי, והחיות שנמשך להם הוא נבלע בתוכם.

This is because the Life-force that comes into them is in a manner of Exile. Therefore, even when the Life-force from Holiness comes into them, they do not surrender their ego, and just the opposite, they lift their ego up like a soaring eagle, and the Life-force that comes into them becomes absorbed into their being.

אך כיצד הם חיים וקיימים מקדושה,
מאחר שהחיות נבלע בתוכם?

Now, how is it possible that they can receive life and existence from holiness, if that Life-force becomes absorbed into them and loses its connection to the Source of Life, how can it continue to animate them if it is trapped in unholiness?

הנה זה ענין לבונה שב"א סממני הקטורת, שהוא אור-המקיף עליהם מלמעלה ואין נבלע בתוכם.

This is the idea of the Levona (frankincense) which is the eleventh of the spices of the Ketores, which represents the “Makif-encompassing Light” which encompasses them ‘from above’ and does not become absorbed inside of them.

That is how it is still connected to the Source of Life and can continue to enliven them.

ולפי שהוא אור המקיף מלמעלה מן הדעת שלהם, ואין מרגשים בו, והחיות שנמשך להם בפנימיות נבלע

Since this “Makif-encompassing Light” encompasses them from above their perception, and they are not aware of it, and the Life-force

[מקדושה באור התורה וארא ברך ז עמוד בתקסח, ובספר המאמרים תר"מ עמוד עא: מה קדושה.]

כִּנְלָל, לְפִיכָּר הֵם מַתְּגָאִים וּמַגְבִּיהִים אֶת
עַצְמָם בְּחוֹצֶפהּ כִּנְלָל.

that comes into them becomes absorbed and trapped into their being, therefore they become arrogant and pick up their egos brazenly.

ובחינת לבונה הוא המחבר י' ספירות
דקדושה להאריך לעשר ספירות
דמסאבותא.

This aspect of the Levona is what connects the Ten Sefiros of Holiness to be able to shine into the Ten "Sefiros of Unholiness."

והוא "רישא דעשו", דהינו בוחינת
המקיף מלמעלה¹⁰, הוא בכלל "בעטפוי
דיצחיק" ממש בקדושה.

This is the idea of the "head of Eisav": It refers to the "Makif-encompassing Light" that shines on them from "above," which is still connected to "the chest of Yitzchok," meaning it is actually still connected to Holiness.

ולכן, מצד בוחינת המקיף עשו שואל:
"איך מעשרין את התרן?" ומצד
הפנימיות: "אין שם שמים שגור בפיו". :

Therefore, at that encompassing level of Esav it is possible for him to ask: "How do we tithe straw?", even though on an internal level "the name of Heaven is not found frequently in his mouth."

וְהַגָּה נֹדֵע, בַּי הַחַיּוֹת בְּעָשָׂר בְּתְרֵין
דְּמָסָאָבוֹתָא" הוּא מִפְנֵי בַּי "חִיל בְּלָע
וַיַּקְרָאָנו" (איוב כ.טו), ו"עַת אֲשֶׁר שָׁלַט הָאָדָם
בָּאָדָם לְרַע לו" (קהלת ח.ט).

Now, it is known that the reason the Life-force from Hashem becomes trapped in the "Ten Crowns of Impurity" is because "[unholiness has already] swallowed up a wealth [of sparks of Light from Tohu] and [through our Divine service] it will spit them back up" (Iyov 20:15), and as it says, "there is a time when someone [unholy] rules over someone [holy], but it is for his own detriment" (Koheles 8:9), since through the holiness trapped in it we

¹⁰ [מִלְּעֵנֶה בְּכַתְּבֵי יְהִיד, 1099: שְׁאַלְמַנְחָה].

¹¹ [עַלְפָה: בְּכַתְּבֵי יְהִיד חנ"ל: קָהָה עַלְפָה].

will ultimately transformed the evil itself into holiness.

וְהוּא מִפְנֵי הַנִּצְעָוֹת שָׁנְפָלוּ בָּהֶם בַּתְּחִילָה
בְּרִיאַת הָעוֹלָם בְּשִׁבְירַת הַכְּלִים "וַיִּמְלֹךְ
וַיִּמְלֹת כָּו" (וַיָּשַׁלַּח לוּ לְבַגְּאַלְעָן).

This “wealth” is from the “Sparks” of Holiness that fell into them at the beginning of creation of the world, when the “Keilim of Tohu shattered,” as it is says “and each ‘King’ ruled and died” (Bereishis 36:32 and onwards), referring to how the Keilim of Tohu ‘shattered.’

וְגַם מִחְמַת חַטָּא עַז הַדָּעַת, כְּמוֹ שָׁבְתוֹב
בְּסֶפֶר הַגִּלְגָּלִים.

Additionally, a wealth of Sparks of Holiness fell into unholiness from the Sin of the Tree of Knowledge, as it is written in Sefer HaGilgulim (chapter 2).

וְלֹפִיכָּךְ נִמְשָׁךְ לָהֶם הַחַיּוֹת בָּם,¹³ שֶׁהוּא
בָּסֶוד גָּלוּתָה.

This is why Hashem continues to bring Life into them, which is in a manner of ‘Exile,’ so that we can redeem not only the current Life in them, but also the past ‘wealth’ of Sparks that are trapped in them.

בְּמַאֲמָר רָחָל¹⁴: “לֹא גָּלוּ יִשְׂרָאֵל אֶלָּא כִּי
לְהוֹסִיף עֲלֵיכֶם גָּרִים”¹⁵.

As our Sages say: “The Jewish People were only exiled in order to add ‘converts’ to them.” (Pesachim 87b)

וְכֵן בַּעֲשֹׂו הֵyo נִצְעָוֹת, כְּמוֹ רַבִּי מֵאִיר,
וְאַוְנְקָלוֹס, וְשְׁמַעְיָה וְאַבְטָלִיּוֹן, וְעוֹבְדִּיה.

Similarly, in Esaiv there were trapped Sparks of Holiness, like the souls of Rabbi Meir, Unkelos, Shmaya, Avtalyon, and Ovadya, who descendents of Esaiv who converted to Judaism and became great Tzadikim.

¹² (פרק ב).

¹³ (קונט ... בם: צְרִיר עֵין קַצְתָּה. - הַעֲרָת בְּכֹדֶד קְדוּשַׁת אַרְמוֹר. בְּכַתְבִּיר הַנֶּל: גַּם).

¹⁴ (פְּסָחִים פָּז, ב. נִסְמָן לְעַיל ו, א).

¹⁵ (גְּרִים: בְּדִפְסָס רָאשָׁון לִיְתָא).

וְמֵהֶם הִיה "צִיד בְּפִיו", וְהִיה רֹצֶח יִצְחָק
לְהוֹצִיא מִמְנוּ בָּעֶצֶםוּ שֶׁלֹּא עַל יָדֵי יַעֲקֹב.

It is because of those captured Sparks in Esaiv that Yitzchok was convinced to bless him, since he wanted to redeem those Sparks by himself through his blessing, without involving Yaakov.

Even though Yitzchok new that Esaiv was wicked, he nonetheless was “convinced” to bless Esaiv, not because he thought Esaiv was righteous, but because he thought that through his spiritual blessing, he could redeem the Sparks trapped in Esaiv.

כִּי הָרִי גַם עֲכַשְׂיו "חִיל בְּלָע וַיַּקְיָאָנו",

Since, even nowadays “there is a wealth of Sparks of Holiness trapped in unholiness, and through our Divine Service they will be extracted,” so Yitzchok thought that he could personally extract the wealth of Sparks contained in the soul of Eisav through his blessing.

רַק שֶׁהוּא עַל יָדֵי יַעֲקֹב שֶׁהוּא בְּחִנָּת זָא,
שֶׁבְּאֹרוֹת שְׁלָמָעָה נְכָלִים בּוּ, וְהַוָּא
מַתְלִיבֵשׁ בִּיצִירָה, בִּיּוֹמִין דְּחֹול,

However, now this is accomplished through Yaakov, who represents Z’er Anpin, where all the Lights of Atzilus are gathered, and this level becomes invested in the World of Yetzirah, so that it can interact with the mundane, weekday, world.

בְּחִנָּת "עֲבָדו זָקָן בֵּיתו" (מִשְׁנָה כּ, ב)
לְהַעֲלוֹת מַשֵּׁם וְלִבְרֹר בְּנֵי ל

This level of how Z’er Anpin comes into Yetzirah and into our physical world is expressed in the level of the angel Matatron, who is called “His servant, the elder of his house” (Bereishis 24:2), since this angel is the “servant” of Z’er Anpin in carrying out the mission of elevating and refining the Sparks of Holiness from the material world.

אֵך יִצְחָק רֹצֶח שְׁיִהְיָה זֶה שֶׁלֹּא עַל יָדֵי זָא,
רַק שְׁיִהְיָה הַתְּגִלּוֹת הָאוֹרוֹת הָעֶלְיוֹנִים

However, Yitzchok wanted to redeem these Sparks from Esaiv

בְּעֵשֶׂו עַצְמוֹ.

without going through the level of Z'eir Anpin and Matatron, rather, he himself would reveal exceedingly high levels of Divine Light into Esaiv.

וְהוּא עַנְנִין תֹּסֶף וּרְבָי הָאָוֹר.

This would be a greatly additional Light shining in Esaiv compared to what is normally shining in him.

כִּי הַרְיָה¹⁶ לְבָרֶר הַטּוֹב מִן הַרְעָא צְרוּר לְהַאֲיר שֵׁם אֹורֶךְ בְּקִידָּשָׁל יְקִיָּה וַיְקָלֹת וַיָּקַט כָּל הַנִּיצְיָזָה הַנִּשְׁפָעִים שָׁמָה.

Since, in order to separate the good from the bad, a great Light needs to shine there so that it will draw into itself and gather in all the Sparks of Holiness that were given over to that unholiness.

וּזְהָוּ (פְּרִשְׁתָּנוּ כו, כה): "וַיִּתְּנַן לְךָ הָאֱלֹקִים מִטְּלָה הַשְׁמִים."

This is why Yitzchok's blessing starts: "May Hashem give you from the dew of the heavens" (ibid. 27:28):

"הָוָא טְלָא דַעֲתִיקָא דְגַטִּיף לְזַ"א" - בְּחִנִּית שְׁמִים".

The "dew" is a reference to the "dew (flow) from Atik that 'drips' to Z'eir Anpin," which is referred to as the "heavens."

In other words: "Heavens" is a reference to Z'eir Anpin, and the "dew of the Heavens" is a reference to flow of Light from the level of Atik that comes into Z'eir Anpin.

Atik is a very high level, it is the essential enjoyment that Hashem has in the purpose of why He created the worlds of Atzilus, B'riah, Y'tzira and Asiya. This enjoyment is the source of their existence, like an author's enjoyment in a story is the source of why he thought it through and wrote it down.

"וּמִשְׁמַנֵּי הָאָרֶץ"¹⁷ (שָׁמֶן הָוָא חַכְמָה¹⁸), וְאָבָא יָסְדָ בַּרְתָּא¹⁹ חַנְקָרָא" אָרֶץ,

Yitzchok's blessing continues: "and [may Hashem give you] from the oils of the earth." The "oil" here is a

¹⁶ [תְּהִינָּה] בְּכַתְבֵּי יִדְכָּנָל: פְּנִים.

¹⁷ (מְאוּרֵי אֹור אֹות ש, סְעִיף מְחַ).

¹⁸ (זָהָר חַלְקָגְרָמָח, ב. רָנוּ, ב. רָנָח, א. תָּקוּנִי זָהָר תָּקוּנִי כָּא).

reference to Chochma-Wisdom which is compared to oil, and Chochma-Wisdom is expressed in the level of Malchus referred to as “the earth,” this is the meaning of “the oils of the earth,” the Chochma-Wisdom that comes down into Malchus (earth).

וְרֹצֶחֶת לְהַמְשִׁיךְ בְּחִינַת הַטֵּל וְהַשְּׁמַן
דְּלָעֵילָא, שָׁעַל יְדֵי זֶה יְהִי הַעֲלָאת
הַנִּיעּזָׁצִים.

בָּמוֹ שָׁאָנוּ רֹאִים עַל דָּרָךְ מִשְׁלָל,
כַּשְׁהַשְּׁמַן זָרַח עַל הָאָרֶץ, כְּחוּם הַיּוֹם
שׁוֹאָבֵי לְחַלּוֹחִית הָאָרֶץ, וְאֶד יַעֲלֵה מִן
הָאָרֶץ (בְּאִשְׁתִּיבָּה, ۱).

וְכֵן בְּנֵר לְפָנֵי הַאֲבוֹקָה-הַגְּדוֹלָה, שׁוֹאָבַת
אוֹר הַנִּרְוֹת.

כֵּר עַל יְדֵי הָאָרֶץ עַלְיוֹנָה הַבָּא בְּתוֹסֶף
וּרְבּוֹי מִלְמָעָלָה, שׁוֹאָב וּלְוקָט כָּל
הַנִּיעּזָׁצִים שָׁנַּפְלוּ לְמַטָּה.

אֵךְ הָאָרֶץ זוֹ צְרִיךְ לְהִזְמִית בְּתוֹסֶף וּרְבּוֹי
הַיּוֹקָא, בְּחִינַת בָּרְכָה שַׁהְיָא לְמַעַלָּה
מִסְדָּר הַהַשְׁפְּלָשָׁוֹת.

Yitzchok wanted to draw down the levels of “dew” (Atik) and “oil” (Chochma) from Above, so that through these he could elevate the Sparks of Tohu trapped in Eisav.

As we see, by way of analogy, that when the sun shines on the earth, the heat of the day (sunlight) draws out the moisture from the earth, creating a mist of evaporated water that ascends from the ground.

So too, the flames of small candles placed next to a great torch- the greater fire of the torch pulls into itself the smaller flames of the candles.

Similarly, through the revelation of a high level of Divine Light that comes with great intensity from Above, it draws out and gathers into itself all the Sparks of Holiness that fell down below into the unholiness of this world.

However, this only happens when the Light shines with very great intensity, which is through a blessing/drawing down from higher

than the Hishtalshelus-Chain Like Order of Spiritual Worlds.

שְׁלֵפִי סִדְרַת הַהַשְׁתְּלִשְׁלָות לֹא הִיה עָשָׂו
כִּדְאי לוֹ.

וְזֹהוּ "אֶבְרָכָה לְפָנֶיךָ" (פְּרָשָׁת טָבָע, ז) – "לְפָנֶיךָ
הַרְוִיה" דָּוָקָא.

וְהַרְצָוֹן שְׁהִיה לִיצְחָק לְהַמְשִׁיק לְעַשְׂוֹ
עָצָמוֹ שֶׁלֹּא עַל יְהִי יַעֲקֹב, הוּא מִפְנֵי
שְׁרָאָה אֶזְרָאֵל מִלְמָעָלה-לִמְטָה עַל יְהִי
בְּחִינָת לְבּוֹנָה, שְׁהִוא בְּחִינָת הַמַּקִּיף, עַל
בֵּן רֶצֶח לְהַמְשִׁיק בּוֹ בְּחִינָת גָּלוּי הַמַּקִּיף
בְּתוֹסְפַת וּרְבּוֹי אָוֹר.

אֵךְ מְכַל מָקוֹם טָעָה בָּזָה, שְׁאֵין עָשָׂו כִּדְאי
בְּבְחִינָה זוֹ בַּיְמֵם עַל יְהִי יַעֲקֹב.

שְׁלֵפִי שֶׁאֵם הִיה הַחַיּוֹת נִמְשָׁךְ אֶל עַשְׂוֹ,
יַכְלָע חֲסִינָשָׁלָום בָּמְקָדָם, או שֶׁלֹּא יִהְיֶה
מִבְּחִינָת עַשְׂוֹ בְּלֹום.

Since, according to order of Hishtalshelus, Eisav isn't deserving of these revelations, so for him to receive them Yitzchok would have to transcend the order of Hishtalshelus.

That is why Yitzchok said “and I will bless you before Havaya,” meaning, that specifically from a level ‘before’ and higher than **the Name of Havaya** (of Hishtalshelus) can he bring down these revelations to Eisav.

Why did Yitzchok want to draw down this revelation to Esaiv directly, not through giving this blessing to Yaakov to transform Esaiv? Because the way he saw Esaiv was ‘from above to below,’ he saw him on the encompassing level of Levona, which on that encompassing level he is still holy, **therefore, he wanted bring down addition intense revelation into that Makif level** so that it should have an overpowering effect on the internal/conscious level of Esaiv and turn him around to holiness.

However, he made a mistake in this regard, since Esaiv cannot actually be elevated/transformed from this Makif-encompassing level, rather it is only possible through Yaakov.

Since, what would have actually happened if Yitzchok revealed the intense Light into Esaiv's Makif would be one of two possibilities: One

possibility is that the Life from the supercharged Makif **would become absorbed** into the unholiness of Esaiv, **just as in the past** that the Life from the Makif became trapped in Esaiv, **or** the other possibility is **that** it overload Esaiv to the point that he **would stop existing** (i.e. he would die.)

אבל שיה א"ל לאה פְּכָא חַשּׁוֹכָא לְנָהָרָא
וּמְרִירָוֹ לְמִתְקָא", אֵי אָפָּשָׁר בַּיּוֹם עַל יְדֵי
יעַקְבָּר,

ז"א בְּקָדוֹשָׁה, שָׁעַל יְדָוַי תְּבִרֵר מַעַשָּׁוֹ
וַיּוּכְלֶל בְּקָדוֹשָׁה.

ולבן הסכימים יצחק גם בן לברכת יעקב
אחר קה.

ולעשו אָמַר (שם, לט): "הַנֶּה מִשְׁמָנִי הָאָרֶץ
כֵּי" - "מִשְׁמָנִי" - מִקְצַת שְׁמָנִי²⁰, (וליעקב אמר
שם, כח): "מִשְׁמָנִי" - בתוכפתה זא"ו, דהינו
מִתְמִצְיתָה הַנֶּשֶׁר מִשְׁמָן שְׁנִמְשָׁר אֶל
הָאָרֶץ, שֶׁם "יְהִי מֹשְׁבָּךְ" (שם, לט) - בְּחִנָּת
פְּנִימִוֹת.

"וּמְטַל הַשָּׁמִים" (שם) של יעקב יומשך לר' גם בן, אבל אינו אלא "מַעַל" (שם), דהינו בְּחִנָּת מַקִּיף בְּלִבְדֵּךְ. (מה שאין בן ביעקב - יו"ט

However, that the "darkness itself should be transformed into Light, and the bitterness itself should be transformed into Sweetness" is only possible through Yaakov.

Since his level is Z'eir Anpin of holiness (Atzilus), through his aspect of Divine service Eisav can be refined and included into holiness.

That is Yitzchok retroactively approved of his blessing Yaakov instead of Eisav when he realized who it really was.

Afterwards, when he actually blessed Eisav, **he said to Eisav**: "See now, **from the fatness of the earth shall be your dwelling**," (whereas to Yaakov he said "and from the fatness of the earth shall be your dwelling," meaning he gets more than that), **meaning that he only receives from the residue of the fatness of the earth, that will be Eisav's "dwelling" on a conscious and revealed level.**

The verse of Eisav's blessing continues: "**And from the dew of the heavens above**" of Yaakov, referred

²⁰ (ראה בראשית ר' בְּרֵשֶׁת ס').

ל"ב

to as ‘the heavens’ the some of his “dew” **will also reach you** (Eisav), **but even this will remain “above” and encompassing** Eisav, (whereas regarding Yaakov he said “Hashem will give you – directly – from the dew of the heavens”).

ובתנאי “וְאַתָּ אֶחָיךְ תַּעֲבֹד” (ש"מ, ט) –
שְׁתַחְיָה בָּטֵל אֶל בְּחִינַת יַעֲקֹב, שָׁעַל יְדֵי
וַיְהִי עַלְיָה דָּקָא בֶּן"ל :

Even this Life that Eisav receives from Yaakov **is on condition that “you will serve your brother,”** meaning, that he will be subservient to Yaakov, since specifically through him can Eisav be elevated to holiness.

(ב) Chapter 2

וְעַתָּה יָבוֹאָר הַפְּתֻ�ָב רָאָה רִיחַ בְּנֵיכֶם:

Now we can explain the verse before the blessings: “See that the smell of my son is like the smell of the field that Hashem has blessed (Gan Eden).” (Bereishis 26:27)

**בַּי הַנֵּה יִצְחָק רָצָה לְהַמְשִׁיר בְּחִינַת מַקִּיף
 וְלִבְזָבָה בֶּן"ל,**

Yitzchok wanted to draw down an intense Makif-encompassing Light of the Levona to Eisav,

and the process is that **for any downward flow of Light and revelation, there first needs to be a corresponding elevation from below, as is known.**

**וְהִנֵּה לְהַמְשִׁבָּת מִ"ד שֶׁל פָּנִימִוֹת הִי
 בְּהַעֲלָאת מִ"ן בְּבִחִינַת פָּנִימִוֹת.**

Now, to draw down a flow of Light from Above that can be internalized, it is sufficient for there to be an elevation from below on an internal, conscious level.

אבל להמשכת מ"ד של מקיף צרייך
ל להיות העלה מ"ן גם בן בבחינת מקיף.

However, in order to draw down a flow of Light from Above in an unlimited, encompassing manner, the elevation from below also needs to be from an unlimited, encompassing aspect of the recipient.

For example: Imagine someone's student is his son. He has two type of relationships with him: On an internal, intellectual level, and on an encompassing, parental level. If he wants to give him intellectually by teaching him, he needs his son to be engaged intellectually, and if he wants to give him on a parental-bond level, he needs to engage him on a more encompassing, father-son level.

ו הנה, ריח הוא העלה מ"ן, שהוא
בחינת אור-חזר, והוא מהגבורות.

Now, “smell” represents a type of elevation from below, a “reflected Light,” which comes from the severity and intensity of the object,

כמו שרואים, שתפוח מותק אין בו ריח,
רק חמוץ וכל הדברים החריפים יש
בهم ריח חזק.

as we see that a sweet apple doesn't give off as much smell as a sour apple, and sharp/spicy foods give off a stronger smell than sweet foods.

והוא לפי שהעלה מ"ן הוא בירורים
מניצוצות שנפלו בשברת-הכליים.

This is because the “smell” represents the elevation from below from the refinement of the Sparks of Holiness that fell with the “Sheviras HaKeilim-Shattering of the Vessels” of Tohu.

ולבן בכל המצוות לא נאמר “ריח ניחוח”
במו בקרבנות,

That is why regarding most mitzvos it does not say “a pleasing ‘smell’ for Hashem” which is stated only in regards to Korbanos-offerings. (See Bamidbar 28:2)

שהוא על ידי שמעין נפש הבהמה
ומתת הפר ועולה ונכלל באש שלמעלה.

Since through the Korbanos the actual soul of the animal becomes elevated and transformed into spiritual ‘fire’ i.e. revelation, from Above.

וְהִנֵּה, הַרִיחַ מְשִׁיב אֶת הַנְּפָשָׁה.

Now, we find that strong smells can revive a person.

דְּהִינוּ מַה שְׁהִיה בְּתַחְלָה בְּבַחִינַת הַסְּתָלָקּוֹת הַמּוֹחֵן חֹזֵר וּמָאֵיר.

Meaning, that when a person's conscious awareness retreats back into the subconscious, through the smelling spices it draws back and reveals that consciousness.

כִּאֵדֶם שַׁהְוָא נַרְדֵּם וְעַל יָדֵי הַרִיחַ הַוָּא חֹזֵר וּמָקִיז.

As we see in the case of person who is sleeping, and through the strong smell he wakes up.

דְּהִינוּ, עַל יָדֵי הַשִׁיבָה דֵּיהֶה הַשְׁכֵל בְּחָעָלָם, וְאַחֲרֵ כֶּךָ כְּשַׁנְיָעָר מִשְׁנָתוֹ הַנֵּהֶה הַשְׁכֵל מָאֵיר בּוּ בְּגִילּוֹי.

Since, when a person is sleeping his mental faculties are hidden, and afterward when he wakes up from his sleep, his mental faculties are fully revealed.

וְהַכְלָל נָעָשָׂה עַל יָדֵי הַרִיחַ, שַׁהְוָא אָוֶר הַחֹזֵר מִמְּפֹתָה-לְמַעַלָּה.

This is accomplished through the smell, which is “reflected light” that goes from below to above.

וְזֹהוּ עֲנֵנִין “נְחַת רוח לְפָנֵי שָׁאָמְרָתִי וּנְעָשָׂה רָצְוִנִי”.

This is the idea regarding Korbanos that “there is a pleasing ‘smell’ from them- the smell of My Will being fulfilled.”

Meaning, the elevation of Korbanos is such a complete transformation from below to above, from physical to spiritual, which is Hashem's Will and desire, this brings about the greatest revelation back into this world, just like the strong smell – which works from below to above – which brings a person's consciousness to be revealed back into the world.

וְהִנֵּה, עָשָׂו לֹא הִיה בּוּ בְּחִינַת גִּילּוֹן פָּנִיםּוֹת, בִּי הַפָּנִיםּוֹת שְׁלֹו נְבָלָע בְּנֵי לְ.

Now, in Eisav there was no revelation of holiness on an internalized, conscious level, since his consciousness was fully absorbed with unholiness.

רַק שַׁהְוָא בְּחִינַת הַמְּקִיפָּה וְלִבּוֹנָה.

Only the encompassing aspect of his soul, the Makif of Levona, was still holy.

וְזֹהוּ "וַיַּרְאֵת רִיחַ בְּגִדֵּיו", הוּא בְּחִנִּית
הַמְּקִיפִים,

This is the idea of saying about Yitzchok “**and he smelled the scent of his garments**”: This means that he perceived the encompassing aspect of Eisav (like garments that encompass a person),

שִׁיחַה מִזָּה רִיחַ הוּא הַעֲלָאת מִן
לְהַמְּשִׁיר הַמְּקִיפִ "מַטֵּל הַשְׁמִינִים". :

and by focusing on the holiness of the encompassing aspect of Esaiv, **he wanted** to find a corresponding aspect that this should serve as an elevation “**from below to above**” be able to bring down “**from the dew of the heavens of Above**,” also a sublime encompassing level into Eisav.

In other words, Yitzchok saw that Eisav’s only connection to holiness was in the deep, subconscious, encompassing level of his soul, corresponding to the Levona. The only way he could bring holiness into him was to connect to him on an encompassing level, by giving him “the dew of the heavens Above,” a lofty encompassing Light from Above that would bring into Esaiv’s Makif.

The “smell of his garments” represents how Yitzchok perceived the encompassing aspect of Eisav’s soul, the only part of his still connected to holiness.

“**בְּרִיחַ שְׂדָה אֲשֶׁר בָּרַכוּ הָ**”:

The verse continues “[the scent of his garments] **it is like the scent of the field that Hashem has blessed!**”

הַנֶּה הַשְׂדָה הוּא בְּחִנִּית מִלְכּוֹת־דְּאַצְּוּלָה
שִׁישׁ בָּה גַם כֵּן בְּחִנִּית הַעֲלָאת מִן. וַיְשַׁׁ
בָּזָה בָּבְחִנּוֹת:

Now, this “field” is a metaphor for Malchus of Atzilus, (the source of Gan Eden). This level is constantly elevating itself from below to above to connect to a higher level of Elokus-Divinity. It does this in two ways:

הִא' הִיא הַעֲלָאת מִן בָּטָבָעָה, וּמְאַלְיָה
וּמְפִילָה, בָּמוֹ שְׁכַנְתּוֹב (תְּהִלִּים 6, י): “לִמְעֵן
יִזְמַרֵּךְ כְּבָוד וְלֹא יִדְמֵ – “קָאָרֵי תְּדִיר

One is its “natural” elevation that happens by itself, as it is written “[Malchus of Atzilus says:] Therefore my soul sing to You [Hashem] and not be silent” (Tehillim 30:13), meaning that “the Lower Light

לֹנְהוֹרָא עַלְאָה וְלֹא שְׁבִיר כ"י²¹,

constantly calls to the Higher Light and never ceases" (Tikunei Zohar chap. 5).

וְהוּא הַעֲלָתָה מ"ן לִפְנִימִוֹת, דְּהַיָּנוּ
לְעוֹרֵר הַמְשֻׁבֵּת הַקּוֹן.

This is an internal process of elevation, through which it awakens a revelation of the Light of "the Kav" (an intense ray of the Infinite Light as it shines down into the Order of Worlds).

וַיֵּשׁ הַעֲלָתָה מ"ן שְׁצִירִק סִיוּעַ מִלְמָעָלָה,
שָׁאַיַּן כִּחְכָּה לְהַעֲלָות מ"ן מַעֲצָמָה.

There is another type of "elevation from below" which depends on assistance from Above, since the levels below do not have enough power by themselves to awaken this type of revelation.

וְהוּא בְּחִינַת מַקִּיף, שְׁהוּא בְּחִינַת גִּילּוּי
אוֹר אַיְזָסּוֹף בְּרוּקִיהוּא בְּעַצְמוֹ (שְׁהַקּוֹמָאֵר
לִתְוֹךְ מָקוֹם הַחַלְל עַצְמוֹ).

This is the revelation of the Makif-encompassing Light, which is the actual Infinite Light of Hashem which shines into the worlds through "the Kav."

This encompassing, Infinite Light, comes into the "space" of the world seemingly by itself, but also in connection to the "elevation from below."

This means: Before the world was created there was no actual created beings to create an "awakening from below."

However, the fact that Hashem decided to shine His Infinite Light and create a world was because He perceived the great enjoyment, He would have from our service of Him in this created world.

So, our service of Hashem indirectly (and retroactively) "caused" Hashem to want to create us in the first place by revealing His encompassing Infinite Light.

This is the meaning of saying that the Makif-encompassing Light cannot be "awakened" and drawn down directly through our service, but it also requires Hashem's assistance that what we do now should work retroactively before we even existed.

העלאת מ"ן של בחינת פנימיות הוא בחינת "בארה של מרים", שהוא מעין הנובע מאלויו.

However, the “elevation from below” on an internal level is represented by “the Well of Miriam,” which was a wellspring that flowed by itself.

A wellspring flows up from underground by itself without any assistance of people digging it.

Similarly, the revelation from Above of Hashem’s “Memalei-Permeating Light” resulting from our “elevation from below” happens by itself, meaning it is a “direct” result of our actions.

וְהִנֵּה, מָה שָׁאוֹן כִּן הַעֲלָאת מ"ן של המקיף בְּתִיב (חֲקַת אַ, יְחָ): “בָּאָר חֲפֹרוֹת שָׁרִים” – “וַיִּכְרֹר שְׁם עֲבָדִי יִצְחָק בָּאָר

פְּרַשְׁתָּנוּ כָּו, כָּה).

Now, this is not the case regarding the “elevation from below” needed to reveal the Makif-encompassing Light, as it is written: “there is a well that was dug out by princes” (Bamidbar 21:18), and in our verse “and the servants of Yitzchok dug out a well there.” (Bereishis 26:25)

עֲבָדִי יִצְחָק “הַן הַמְשֻׁכּוֹת מִבְּחִינַת יִצְחָק”²² שהוא עיקר האבות,²² מבחן “בְּצִוִּינָא דְּקָדוֹנִיתָא”²³ – מקור הגבורות. כמו שכתוב (שעיה ט, ט): “כִּי אַתָּה אָבִינוּ”.

The “servants of Yitzchok” represent revelation from the aspect of Yitzchok, who (in one sense) brought out the essence of the Forefathers, since he represented the idea of “the Lamp of Darkness,” meaning the source of “Severity.” This is expressed in the phrase “for you [Yitzchok] are out father...” (See Yeshaya 63:16).

One of the main features of our forefathers, Avraham, Yitzchok, and Yaakov, is the fact that they empower each and every Jew to serve Hashem in their daily lives.

In this context, the aspect of Yitzchok, the ability to elevate ourselves from below to above, is the essential factor.

²² (זָהָר חָלֵק גַּצְטָ, בָּ).

²³ (רָאָה תְּנַקְּמָן לְקַפְּנִ לְטָ, אָ).

The aspects of Avraham and Yaakov represent our ability to reveal Hashem from Above to below through Mitzvah performance and Torah study.

However, Yitzchok represents our ability to elevate ourselves in prayer, and to discover how Hashem is truly find hidden in ourselves, in our Divine essence, and how Hashem is hidden everywhere in everything.

This ability to reveal how Hashem is hidden in us, and in a different sense how He is hidden in the world, is the main service of Hashem, in a certain sense.

The purpose of the creation of the world is to make a dwelling place for Hashem in the world, and from the world itself, not merely as something superimposed on the world. Rather, that the world itself should reflect that its true purpose and nature is to be a dwelling place for Hashem.

This process of making ourselves and the world a “dwelling” for Hashem in the truest sense depends on the aspect of Yitzchok, of elevation from below to above.

וְלֹכֶן כִּתְבֵּי (פרק חטאת כ:ב) "וַיַּרְא בָּנָיו רְאֵי גָּרָר [...] לְאָמֵר לְנוּ הַמְּפִים",

Therefore, it says: “And the shepherds of Gerar fought with the shepherds of Yitzchok, saying, ‘the water belongs to us!’” (Bereishis 26:20)

שְׁבִחִינָּת הַמִּקְיָף נִמְשָׁר גַּם אֲלֵהֶם
מִלְמָעָלה, שָׁאינוּ נְבָלָע כְּמוֹ בְּחִנָּת
פָּנִימִיּוֹת שְׁלָהֶם בְּנָ"ל.

The reason for this misunderstanding was the fact that they were also able to receive from the Makif-encompassing Light. This is because the encompassing Light isn’t absorbed in them in a way that affects them, as we explained above regarding Eisav.

We said before that the encompassing aspect of Eisav -the Levona- was holy and could receive life from the encompassing aspect of holiness. It was only the internal aspect of Eisav that was totally removed from holiness.

Since on the encompassing level, even unholiness can receive life from holiness, that is why the shepherds of Gerar claimed to own the “water,” representing the flow of life from holiness.

וְזֹהוּ "אֲשֶׁר בָּרַכְוּ הָזֶה" (פרק חטאת כ:ב)

This is the meaning of saying that the “garments” of Eisav have the smell of the “Field that Hashem blessed,” meaning the life from Hashem’s

aspect of Malchus of Atzilus, since the “garments” are the encompassing aspect (the Levona) and can receive life from Malchus in an encompassing manner.

שהוא על ידי סיווע מלמַעַלה פֶּגֶל.

Since this revelation of the Makif-encompassing Light comes mainly from the assistance of a revelation from Above, therefore it is accessible to all, even to unholiness.

וְהַגֵּן כִּל זֶה הוּא הַבְּנָתָה הַפְּסוֹק לִפְיֵי דָעַתּוֹ
שֶׁל יַצְחָק, שֶׁהַבְּין שָׁעַשׂ הִיא לְפָנָיו.

Now, the way this verse was explained until now was from the perspective of Yitzchok. He thought that Eisav was standing before him when he smelled his garments and said: "See the smell of my son, it is like the field that Hashem has blessed."

אך באמת היה זה יעקב. ואיך יבואר בבחינה זו על יעקב?

However, in truth it was actually Yaakov that was standing before him at that point. How can we explain this concept, of "the smell of his garments, in regards to Yaakov?

הנה איתא במדרש:²⁴ "וירח את ריח בוגריו" – "בוגריו" – בחינת בעל-יתרובה,

It says in the Midrash (Midrash Bereishis Rabah, section 65): “**And he smelled the scent of his garments,**” the word בְּגִדְיוֹן “**garments**” is the same letters as the word בָּזָרִים-**rebels**,” referring to those rebelled against Hashem through sin and then repented and did Teshuva, i.e. **Baalei Teshuva**.

שהוא בחינת מקיף, "דמשכין ליה בחילא יתר".

The connection between Teshuva and “garments” is that garments represent an Makif-encompassing

²⁴ בראשית ר' פ' ר' מה. אגדת בראשית פ' ב. ראה סנהדרין ל, א. ש' יב' ב' ב' ל' ב' – ראה קידושין ז, ב.

level, which can only be reached through Teshuva, since a Baal Teshuva (a person who did true Teshuva) “**draw close to Hashem with greater intensity**” than even a Tzadik, one who never sinned.

Since a Baal Teshuva reaches such a lofty encompassing level of Hashem’s Light, that is why they are referred to as “garments” that surround the person.

שְׁבֹוֹהַר אָמַר עַל פִּסּוֹק (חִי שָׁרָה כָּה אָ) :
"וְאַבְרָהָם זָקָן בָּא בִּימִים נִ"י"

As is mentioned in the Zohar on the verse “**And Avraham was old, coming on in days.**” (Bereishis 24:1)

The Zohar comments: “Even a perfect Tzadik (righteous person) needs many years of Divine service to truly perceive how he is coming close to Hashem, like Avraham who served Hashem every day of his life before attaining a complete connection to Hashem.

זֶכְאַיִן אִינּוֹן מְאִירִי דְתִיּוֹבְתָא דְמִשְׁכִּין נִ"י .²⁵

However, Baalei Teshuva are fortunate, since they draw close to Hashem with the innermost desire of their heart and tremendous intensity;

therefore, they can reach a closeness to Hashem in one time, one day, and one minute that even a perfect Tzadik cannot achieve from many years of Divine service.” (Zohar I 129b)

פִּירּוֹשׁ: לְמַעַלָּה מְפֻדֵּי שְׁטוּכֵל הַנֶּפֶשׁ שָׁאַת
- שֶׁאַיִן לוּ בְּחִינַת בְּלִי לְהַכְּלִיל .

Meaning: A Baal Teshuva attains a love for Hashem that is more than his soul can contain, since he has no ability to limit and process it.

וּבְמַעַשָּׂה דָּרְבֵי אֱלֹעָזֶר בֶּן דָּוְרְדִּיאָה .²⁶

An example of this is the story of Reb Eliezer ben Durdaya.²⁷

²⁵ (חָלֵק א, קכט, ב: “זֶכְאַיִן אִינּוֹן מְאִירִהוּן דְתִשְׁוֹבָה .. וְאִינּוֹן מְשֻׁכֵּי עַלְיָהוּ בְּרֻעּוֹתָא-דְלָבָא יְתִיר וּבְחִילָא סְגִיאָא לְאַתְּקָרְבָּא לְמַלְכָא”. תרגום: אשריהם בעלי התשובה .. והם מושכים עליהם בעזון הלב יותר, ובכח רב להתקרב למלכה).

²⁶ (עֲבֹרָה זָרָה ז, א).

²⁷ In the Gemara (Avoda Zarah 17a), it describes the story of Eliezer Ben Durdaya. He was on an extremely low spiritual level, and was completely given over to only fulfilling his coarsest material desires. At one point he came to the realization that he had completely

מַה שָׁאֵן בֶּן אַבְרָהָם בְּתִיב: "בָּא בִּימִים
- בְּחִינַת כָּלִי וּלְבָשָׂר."

This is not the case regarding Avraham, where it says “he was coming with ‘days’ [i.e. garments of Mitzvos, referred to as ‘days’],” meaning that his Mitzvos created garments that were limited and able to be processed by the soul, enabling the soul to perceive Hashem’s revelation in Gan Eden.

וְהַעֲלָאת מִן כֹּזה, שַׁהוּא בְּחִינַת מִקְיָף,
הָוּא מִפְנֵי שְׁמַתְבּוֹן בְּגָדוֹלָת אַיִן-סּוֹף
בְּרוּךְ הוּא בְּעַצְמוֹ וּבְכָבוֹדוֹ,

In order to affect an “elevation from below” to reveal this type of Makif-encompassing Light, a person should contemplate the greatness of the Essence and Being of the Infinite One:

כִּי "אַנְיִ הָיוּה לֹא שְׁנִיתִי" (מְלָאֵכִי ג, ו) בְּתִיב,
רַק "הָדוֹר עַל אָרֶץ וְשָׁמָיִם . . וַיַּרְא קָרְן
לְעַמּוֹכִי" (תְּהִלִּים קְמָה, גִּיאַ).

That “I Hashem have not changed,” through the process of Creation, as it is written (Malachi 3:6), since He is still the only True Existence, just as before, since it is only “His Glory that is on earth and heaven, but His essence is reserved for his people.” (Tehillim 148:13-14)

וּנְקָרָא בְּחִינַת בָּעֵל-תְּשׁוּבָה אֶפְכִּי מֵשָׁאֵן

One can reach this level of being called a “Baal Teshuva,” even if he hasn’t committed any sins, rather

distanced himself from Hashem, seemingly to the point of no return.

When he realized that he was Jewish, but had utterly distanced himself from Hashem through his total involvement in material (and forbidden) desires, he became completely shaken to the core. He truly regretted his path of life and the unholy things he was involved in, and he cried bitterly from the depths of his soul. His Teshuva was so intense that he in fact died from the overwhelming experience of wanting to change his entire life and give himself over completely to Hashem.

When he (unfortunately) died from the intensity of this experience, his soul was allowed to enter Gan Eden, and he was given the title ‘Rabbi.’

Rabbi Yehuda HaNasi (author of the Mishnayos) said about him: “It is possible for a person to acquire a portion in the World to Come in one short amount of time.”

עֲבִירוֹת בַּיְדָו²⁸, רַק צָוַעַק עַל הַפִּירּוֹד מִי.

his “Teshuva-Return to Hashem” is only expressed in his crying out to Hashem from the fact that he feels so separate and removed from Hashem’s Light and revealed closeness.

וְהוּא בְּחִינַת “רִיחַ”, שֶׁהָיא הַעֲלָאת מִן־
לְבִחִינַת מַקִּיף, לְהַמְשִיק בְּחִינַת מַקִּיף
דְּלַעַילָּא “מַטֵּל הַשְׁמִים נִי.” :

This “elevation from below” to reach the Makif-encompassing Light in the manner of a Baal Teshuva, is the idea of the “scent of his garments,” i.e. an elevation from below (smell) to the encompassing level (garments), which draws down the encompassing Light from Above, as mentioned in the blessing of Yitzchok “from the dew of the Heavens etc.”

אֵיךְ לְהַבִּין כֵּל זֶה, וְהַלֵּא יַעֲקֹב הָוּא בְּחִינַת
קְדוּשָׁה – וּבְלֹא הַכִּי נִמְשְׁכִים בּוּ כֵּל
הָאוֹרוֹת עַלְיוֹנִים – אֲרִיךְ־אַנְפִין וְאַבָּא
וְאִימָא כְּנָל”.

However, we still need to understand this better: Since Yaakov is the realm of holiness, so automatically all of the Lights Above should flow into him, the levels of Arich Anpin, and Chochmah and Binah etc., so why does he need this “awakening from below” to receive these Lights?

Regarding Eisav, we understand that he needs to do something out of the ordinary to be able to receive Hashem’s encompassing Light, since he doesn’t deserve it. But Yaakov already deserves to receive all the Lights from Above, so why does he need to “prepare delicacies” and other measures in order to receive the blessings from Yitzchok?

אֵיךְ הַבְּרִכָּה הִיא בְּתוֹסֵף וּרְבּוֹי הַמְשִׁכָּה
מִלְמַעַלָה מִסְדָּר הַהַשְׁתַלְשָׁלֹת, שֶׁאַינוּ
לְפִי עַרְקָה הַהַשְׁתַלְשָׁלֹת, כְּדִי לְהִזְהַר (פְּרַשְׁתָה
כָּה): “וּלְבָדְגָן וְתוֹרֹוֹשׁ” – אַלְוּ הַלְכֹות
וְאַגְדּוֹת, שְׁנַתְלַבְשׁוּ בְּלִבְשָׁוִים גַּשְׁמִים –

The idea is: This blessing from Yitzchok was revealing intense multifaceted Lights from Above the Order of Hishtalshelus (spiritual chain of Worlds), that are incomparably higher than anything already revealed in the Order of

²⁸(ראאה שְׁבַת קָנָג, א).

זָרְעִים בְּחֶסֶד כָּךְ.

Hishtalshelus, as mentioned in the blessing: “**An abundance of grain and wine**,” which represent dimensions of Torah, Halachos and Agadata, which are invested in material matters, such as Hashem’s attribute of Kindness expressed in the Mitzvah of giving physical **crops** to the poor etc.

ובכן כל התורה – ספרי מעשיות כ”י; וכן נביאים; שופטים; מעשה דרמשון ופלגש בגבעה; וכן כל מעשה המלכים; וספרי מעשיות שבגמרא – דרביה בר בר חננא²⁹ ודומיהם – הכל מרומו בהן סודות התורה.

Similarly, everything in the Torah (the Chumash) is written in a way of a story, as well as: The stories of all the prophets and the judges; the story of Shimshon; the story of the concubine of Giva; the stories of all the Jewish Kings; the stories of the Gemara, like the stories of Rabah Bar Bar Chana and similar stories; all of these stories hint to the mystical secrets of the Torah that are hidden in them.

ועל דרכך זה גם כן מעשה המיצות: שעל ידי סוכה ולולב, וציצית ותפילין גשמיים יהיה המשכת אור אין-סופי בך – והוא של מעלה מעלה מהשתלשלות.

Similarly, all of the action of the Mitzvos: Through the physical Sukka and Lulav, Tzitzis, and Tefillin, the Infinite Light of Hashem is drawn down from beyond the Order of Hishtalshelus.

Both the revealed dimension of the Torah and physical Mitzvos draw down the Infinite Light of Hashem that is beyond all worlds, and bring it into seemingly simple matters, such as stories and physical objects.

שלפי ערך וסדר השתלשלות בעשיה
החיות מצומצם מאד, ו

Since the nature and capacity of the Order of Hishtalshelus as it comes down into the creation of the World of Action (the physical world) is extremely limited;

בכדי שיאיר אור רב מאור אין-סוף ברוך הוא בעצמו ובכבודו, הוא על ידי יצחק דיקא, שהוא שרש הגבורות – בוצינה דקדוניתא, שהוא קו המידה, שמנוד להיות חכם³⁰ כי,

therefore, in order that abundant Light from the Infinite Light of Hashem should shine there, this needs to come specifically through the aspect of Yitzchok, who embodied the “Source of Severities,” the “Lamp of Darkness,” which is also called “the ‘Kav’ (line) of Measuring,” which measures out and limits the Light so that it come into the level of Wisdom and other attributes.

וממש נמשך תוספות אור וגילוי גם בעשיה הגשמית.

Through these “severities” of Yitzchok, an additional measure of Light and Revelation can also be drawn down even as far as the physical world of Action.

ונזהו “ויתן לך האלקים” – גם בבחינת עצמות.

This is the meaning of the blessing: “And He will give to you, Elokim (Hashem as manifest in severity), from the dew of heaven etc.,” meaning that the blessing will also come down into the limitations of this world.

ונאי “ויתן על בחינת הויה” האמור למעלה בפסוק: “אשר ברכו ה.”

When the verse says “And He will give,” this refers to the level of Havaya that was mentioned in the previous verse: “[See, the smell of my son is like that of the field] that is blessed by Havaya.”

In other words, the blessing is ultimately coming from Hashem as He is manifest in the Name Havaya, which represents unlimited capacity for revelation.

However, since it is so unlimited, it must come through Hashem’s aspect of Elokim, representing limitation, so that it should be able to come down into our world.

³⁰ שער הגבורה: בכתב ייד 1824: חוקת הקבאות.
³¹ חקם: בכתב ייד 1824: חקמת בכתב ייד 1099 ליתא תיבת זו.

וְאֶنְגֶּם זֹאת בְּלִי דַעַתּו שֶׁל יִצְחָק,

Besides for this unlimited blessing needing to come through the name Elokim, it also needed to come to Yaakov without Yitzchok knowing who he was blessing.

רַק "בָּא אָחִיך בְּמִרְמָה" (שם, ל"ה) – שָׁאַי
אָפָּשָׁר לְהַתְּלִבָּשׁ בְּבִחִינַת הַרְעָתָה.

Rather, as Yitzchok afterward told Eisav, “**your brother came in stealthily and took your blessing**” (Bereishis 27:35). **This is because** the blessing is from such a high level that it could not come limited in a revealed conscious awareness.

וְכַעֲנֵן שָׁאָמְרוּ³²: “לֹא בְזָכוֹתָא תְּלִיא
מִילְתָּא אֶלָּא בְמִזְלָא תְּלִיא מִילְתָּא,”

This is similar to what the Sages said (Moed Katan 28a): “[the flow of blessings into the material world] is not dependent [solely] on one’s merits, but [mainly] on **Mazel** (a lofty spiritual force).”

כִּי עֲנֵן “בְזָכוֹתָא” הוּא לִפְיֵי עַרְךָ
הַהַשְׁתַּלְשָׁלוֹת, שֶׁכֶר רָאוִי לוֹ,

This is because a person’s merits allow him to receive what he deserves from Hashem’s Light as it already is revealed in the Order of Hishtalshelus.

מַה שָׁאֵין בָּן “בְמִזְלָא” הוּא לְמַעַלָּה מִלְפֵי
עַרְךָ אֶפְ שָׁאֵינוּ רָאוִי כֵּי.

This is not the case regarding the “Mazel,” i.e. the flow of Light from beyond the Order of Hishtalshelus is not dependent on a person’s merits, since it is from a level “higher” than being affected by a person’s actions in this world.

The flow of Light from beyond the order of Hishtalshelus is even above the calculation of a person’s merits, which is a logical calculation of what someone should receive.

³² (מוֹעֵד קָטָן כָּח, א: “בְּנֵי חַי וּמוֹזָעִי לֹא בְזָכוֹתָא תְּלִיא מִילְתָּא אֶלָּא בְמִזְלָא תְּלִיא מִילְתָּא.” זהר חֶלְק א, קפָא,
א: כָּלָא בְמִזְלָא תְּלִיא מִלְתָּא. וְעַל דָא תְּנִינֵן, בְּנֵי חַי וּמוֹזָעִי לֹא בְזָכוֹתָא תְּלִיא מִלְתָּא אֶלָּא בְמִזְלָא תְּלִיא מִלְתָּא.
זהר חֶלְק א רָנוֹ, בָ וְעַד).

Therefore, it can only be expressed in something beyond conscious logic and awareness, the “stealth” of Yaakov to receive the blessing without his father’s conscious awareness.

וְהִיָּה צְרִיךְ לְזֹה - לְתַקֵּן חֲטֹא עַזְּ הַדָּعַת³³
 שְׁהִיָּה גַם בֵּן בָּמְרָמָה וּפְתִוי שֶׁל נָחַשׁ,
 שֶׁל יְדוֹ נִתְגְּשָׁמוּ הַעוֹלָמּוֹת וּנְעַשָּׂה עִירּוֹב
 גִּשְׁמִיוֹת בָּרוּחַנִּיוֹת;³⁴

This was also needed in order to correct the Sin of the Tree of Knowledge, that was also caused by deception and trickery, i.e. that of The Snake, who tricked Chava into eating the fruit of the Tree of Knowledge, which caused all of the worlds to become spiritually coarsened and affected that unholiness connected to physicality should mix with spiritual holiness.

וְלַתַּקֵּן זֶה עֲשָׂה מְהֻפּוֹךְ אֶל הַפּוֹרַ,
 וְהַמְשִׁיךְ רַוְחַנִּיוֹת וְאוֹרוֹת הַעַלְיוֹנִים
 שְׁיִהְיָה נִמְשָׁךְ גַם לְגִשְׁמִיוֹת.

To correct this, he (Yitzchok) did just the opposite, by drawing down lofty spiritual Lights to shine even in the physicality of the world, that are so intense that they can refine and separate out the holiness that was mixed into the physicality.

This lofty blessing contained Lights that are from higher than the Order of Worlds, that are so high that they can come down even to the lowest physical level and refine it.

מַה שָׁאֵין בֵן אֶלָו לֹא קָבֵל יַעֲקֹב הַבָּרְכּוֹת,

This refinement of physicality would not have occurred if Yaakov did not receive these blessings;

הִיָּה נִמְשָׁךְ מִן הַתּוֹרָה רַק בָּרוּחַנִּיוֹת לְבַד
 כְּמוֹ שֶׁהָוָא לְמַעַלָּה - "וְכַدָּה עַל שְׁבָמָה נִי"
 [כְּמוֹ שְׁנַתְבָּאָר בָּמָקוֹם אַחֲרָ]³⁵.

rather, the Torah would only have been drawn down into spiritual levels that exist **Above** the physical dimension. This spiritual level of the Torah is hinted in the verse “**and** [Rivka went to the well to draw water,

³³ רָאָה אָגָרָת הַקָּדָשׁ סִימָן ז. זָהָר חָלֵק בְּקָמָא, ב. וּבְרָחָ"ו הַוְבָא בְּאֹור הַחֲמָה שֶׁם).

³⁴ תְּקֻוִּי זָהָר תַּקְוֹן מ.

³⁵ נוֹסֶף מִבּוֹרַךְ 1824. רָאָה לְקוֹטִי תּוֹרָה בָּרְכָה צָה, ד).

and] her ‘כָּד-jug’ was on her shoulder,” as explained elsewhere.

The word ‘כָּד-jug,’ a vessel for containing drawn water, has the numerical value (gematria) of 24. This represents the 24 Books of the Tanach (Torah, Neviim, Kesuvim). The Torah is a “vessel” for Hashem’s Infinite Light that is drawn into it.

The shoulder is the part of the body closest to the head. By saying that the ‘כָּד-jug’ was on the ‘shoulder,’ this represents the way that Torah exists ‘next to the Head,’ meaning close to its source in Hashem, on an exalted spiritual level. The goal is that this ‘כָּד-jug’ of Torah knowledge should come down from the ‘shoulder’ and ‘Head’ and be poured down until it reaches our physical world.

This process of enabling the Torah to reach our physical world was connected to Yaakov receiving the blessings of Infinite Light higher than the Order of Worlds, which are so powerful that they bring the Light all the way down to the physical world.

Summary of the Maamar

Q1 Yitzchok knew that Eisav was not really serving Hashem, so why did he want to bless him?

A1 Even though on the level of “Penimi,” on the revealed conscious level, Eisav was not serving Hashem, but on the level of “Makif,” the encompassing and hidden (and subconscious) level, Eisav possessed a tremendously powerful connection to holiness. Yitzchok wanted to tap into that tremendous hidden power deriving from holiness through his blessings. The word “ברכה-blessing” can also mean to draw down and reveal, and Yitzchok wanted to reveal that great potential for holiness through his blessings.

Q2 What was wrong with this calculation, that the blessings had to actually go to Yaakov instead of Eisav?

A2 The mistake was that the “Makif-encompassing” power from holiness connected to Eisav cannot be accessed properly except through Yaakov. Since Yaakov was the level of “Penimi,” where the light of Hashem becomes fully integrated into the recipient in a revealed manner, he had the power to take even a tremendous “Makif” light and reveal in a proper manner. If Yitzchok would have just given Eisav the blessings

without Yaakov's involvement, then one of two things would have happened: Either the "Makif" power of Eisav would become tremendously greater than before, without changing Eisav in his personal behavior at all. This would mean that he would have much more power to do evil. The other possibility would be that the revelation of Hashem's light contained in the "Makif" would shine in him so strongly that it would overload his system and he would die from shock. That's why the revelation of Hashem contained in the blessings had to be moderated through the system of Yaakov, so that Yaakov can carefully extract Eisav's potential for holiness without giving him extra power or destroying him completely.

Q3 Why did Yaakov need to "trick" his father in order to receive the blessings? If ultimately the blessings were meant to go to Yaakov why couldn't he just receive them in an open manner?

A3 The level that Yaakov was on by himself was a tremendously high spiritual level, but it didn't yet have the power to come down into the physical world until he received the blessings from Yitzchok. In order for something to descend to a lower level, it must come from a higher source. In order for the spiritual level of Yaakov to descend into physicality, (which is needed preparation for the Giving of the Torah), he needed to receive a revelation from a level of Hashem's Light that is higher than "Hishtalshelus-the Spiritual Hierarchy of Worlds," from a level that is beyond spiritual and physical. This level beyond physical and spiritual is also beyond understanding and logic. It cannot be accessed in the ordinary and revealed manner. It can only be accessed through "tricking" the system through his self-sacrifice in the fact that he literally endangered his life to take these blessings. Through his self-sacrifice on a level beyond logic, he was able to receive the blessings from a level beyond all worlds, beyond physical and spiritual. From that level he received the power to bring his spiritual level to affect the physical world (to a certain extent, as a preparation for the Giving of the Torah in the physical world).

Lessons in the Service of Hashem from the Maamar

- 1- Yitzchok looked to find the hidden potential for goodness in someone even as wicked as Eisav. When we look at another Jew, we need to see past their external dimension and their current behavior, and realize that there is much more to this person. We need to see that "Makif" of the other person's Divine soul and work to reveal in the person. But first the person looking at him or her needs to see it in their mind's eye, for them to enable the other person to see it as well.
- 2- In order to reveal that "Makif" of our or another person's soul, it needs to be done through "Yaakov," in a way of "Penimi." This means to learn Torah (and add in doing mitzvos) with ourselves and the other person, so that the mind and heart will be able to handle the revelation of the "Makif," to be able to integrate that deeper part of the soul in a conscious manner.
- 3- To be able to receive the ultimate blessings and revelation from Hashem, we need to go beyond the limits of our logic. This can be done in one of two ways: Through deep "Teshuva-Returning" coming from the depth of the heart that transforms our lives. Or through self-sacrifice in the sense of pushing ourselves to do what Hashem wants and help others even when it's not easy or comfortable. When we go out of our own personal limitations, we receive blessings and revelations from Hashem from beyond all limitations of all worlds and levels.

Torah Or English translation project:

The original text of the maamarim with נקודות and punctuation is presented side by side with a phrase-by-phrase translation and explanation. The translation of the text is in **bold** whereas the commentary is in regular font. The explanations of general concepts that are not directly relevant to understanding the flow of the maamar are in footnotes.

The Goal

The main purpose of this project is to enable the reader to learn the Likutay Torah in the original. By learning the words, structure, and concepts of the maamarim, eventually they should be able to learn it by themselves in the original.

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שרצונו הק' שכל אחד ואחת ילמדו תורה אוור ולקרוטי
תורה שע"ז מזוזים הגאולה האמיתית והשלימה

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ולזכות יוסף יצחק בן בילא איטה ולאה בת חנה דברה
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